

THE Anti-Slavery Reporter

PUBLISHED UNDER THE SANCTION OF THE
BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

Series 4.
Vol. XX., No. 5. }

NOV.-DEC., 1900.

{ Grails to
Subscribers.

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PUBLISHED AT THE OFFICES OF THE SOCIETY,
55, NEW BROAD STREET, LONDON, E.C.

WATERLOW AND SONS LIMITED, PRINTERS, LONDON WALL, LONDON.

1900.

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The Anti-Slavery Reporter.

NOVEMBER—DECEMBER, 1900.

[The Editor, whilst grateful to all correspondents who may be kind enough to furnish him with information, desires to state that he is not responsible for the views stated by them, nor for quotations which may be inserted from other journals. The object of the REPORTER is to spread information, and articles are necessarily quoted which may contain views or statements for which their authors can alone be held responsible.]

The Native Question in South Africa.

LETTER TO THE COLONIAL SECRETARY.

TO THE RIGHT HON. JOSEPH CHAMBERLAIN, M.P., &c. &c.,
Her Majesty's Principal Secretary of State for the Colonies.

SIR,

Now that the war in South Africa is drawing so near its close, and the time for a settlement of affairs in that country is approaching, the Committee of this Society desire to express to Her Majesty's Government their deep sense of the importance of the question of the treatment and rights of the Native Races of South Africa, and of the unique opportunity which is now offered for a broad and comprehensive settlement of this difficult question, and for a decisive declaration against all native slavery under whatever form of compulsory labour it may be disguised.

They beg to be allowed very briefly to place their views before Her Majesty's Government.

It is well known, and has been admitted by the Prime Minister, that in past struggles in South Africa the interests of the natives, who form such a large proportion of the whole population, have been either entirely overlooked or regarded only in so far as they are necessary to the welfare of the white settlers. The treatment of the Blacks by the Boers in the Transvaal is well known to have been utterly lacking in humanity; the Uitlanders have, speaking generally, accepted the Boer way of dealing with them, and their treatment by British colonists, it is to be feared, has not been in practice much better, for the native, whose labour is indispensable to the white man, has been exploited by him for the purpose of obtaining cheap labour, and condemned to a lot which is one of oppression and servitude.

The Committee respectfully submit that the British Government and people have a very deep responsibility to these black subject races, who have no means of helping themselves or of presenting their own case; and they venture to point out that if their rights are to be accorded to the natives the administration must

be subject to control by the Imperial Government and must not be left to Colonial sentiment.

The Committee therefore earnestly urge Her Majesty's Government to take advantage of this opportunity to settle permanently and declare publicly the rights of all the natives south of the region of the Zambesi wherever the British flag flies. It is submitted that it is in the highest degree necessary to provide safeguards, especially in mining districts, against the appearance of Slavery under the form of Apprenticeship, "Labour Taxation," and the oppressive exercise of Pass and Compound systems, which are liable, if not strictly kept within due limits, to gross abuse.

The Committee beg to press upon Her Majesty's Government the desirability of the total abolition, along with slave-trading and slavery, of all serfage, forced labour, and all other forms of involuntary servitude, by whatever name it may be known; and urge that the natives shall enjoy full personal liberty.

The Committee further venture to recommend the setting apart of certain Reserved Districts for the native communities, into which natives shall be invited to settle, and from which Europeans—except those who are specially authorised—shall be excluded. Such Reserves to be under the administration of specially appointed British officers.

They respectfully ask for a declaration that the natives shall have and enjoy the following privileges—which are enjoyed by the natives of India under Her Majesty's proclamation of 1858—namely:—

Freedom of Religion.

Property in Lands, Chattels, and Cattle.

Rights of Marriage.

Freedom of Locomotion, of Assembly, and of the Press.

Equality with Europeans in Courts of Justice.

They would recommend the appointment of special British Officers to protect the interests of those natives who live among Europeans, and to maintain supervision over all contracts between employers and employed.

They venture to point out that it is of the first importance, not only for the natives themselves, but also for the colonists who associate with them, that the black races shall be raised to a higher level of morals and civilisation; that if they are sacrificed to the greed of mine-owners and other employers of labour, the effect on all classes of society is disastrous. The utmost care therefore should be taken that the conditions of native labour may not be such as to reduce the labourers to servitude with its attendant evils.

Finally, the Committee would submit that this is an Imperial and not a Colonial question, for no colony or colonists yet exist in the conquered provinces of the Transvaal and the Orange River State. But for the success of the British arms, these territories would have passed away from the control of Great Britain and her South African colonies. It is clear that the right to impose involuntary servitude upon the native races was an early and leading cause of the feud between the English and the Boers. And now is the time to

declare that such rights on the part of the white races of the community over the coloured races cannot be tolerated in the remotest degree.

The Committee earnestly hope that this whole question may be treated in an impartial spirit, worthy of the country which at great cost decreed the abolition of slavery in its possessions in the earlier years of the century.

On behalf of the Committee,

We have the honour to be, Sir,

Your obedient humble servants,

(Signed) THOS. FOWELL BUXTON, *President*.

TRAVERS BUXTON, *Secretary*.

In the *Daily News* of November 9th, an important and interesting Interview with the Rev. J. S. Moffat on the Native Question was reported. Mr. Moffat is, as is well known, a son of the great missionary, himself a missionary for 20 years, and he has for 15 years held an official post under the Government among the natives. His views are therefore entitled to great weight.

Mr. Moffat holds that the Native question is the most important which will demand consideration in the coming settlement in South Africa.

"The natives form by far the larger proportion of the inhabitants. In Cape Colony they are three or four times as numerous as the whites; in Natal they outnumber them ten times; and in the whole of British South Africa there are six times as many natives as white inhabitants. They are increasing almost as rapidly as the white races. They have in the past been the root of all the trouble between Briton and Boer."

In Cape Colony (where the natives are entirely under Colonial Government, and the Home Government does not interfere), Mr. Moffat says that they are well treated. Abuses are exceptional and are not the outcome of the laws. Natives who fulfil the ordinary qualifications have the right to vote like white men.

"In Natal the feeling is more antagonistic to the natives than in Cape Colony. The reason is probably that the natives outnumber the whites to so large an extent as to make their numerical superiority keenly felt. Then again the Imperial Government, in granting local self-government to the Colony, retains a certain amount of control over the treatment of the natives. The Colonists are inclined to resent this restriction upon their liberty. In Rhodesia there is no doubt that the natives were cruelly oppressed when the Chartered Company had full control. This oppression was the direct cause of the Matabele rebellion. Since then a better state of things has been established. The Imperial Government took over the control of the armed forces and of the natives. Sir Marshall Clarke, the representative of the Home Government, has done excellent work, and now the natives of Rhodesia are contented, for they are well treated."

Mr. Moffat has previously laid stress on the importance of the Home Government keeping a restraining hand on the Native policy of South Africa. He has told us that the native has little to hope for from Colonial governments,

for the Colonial sense of justice to natives, when it does exist, is overborne by selfish and shortsighted considerations. The hope for the natives lies mainly in Imperial as against Colonial administration.

To the same effect Mr. Moffat declares here :—

“ The influence of the Imperial Government has been almost always exercised to secure just treatment for the natives and to protect them against oppression. The Dutch regard them as inferior beings who are practically the slaves of their masters. There is also a danger that the young colonists may adopt the Dutch view, and the working man in South Africa objects to the native because he will work for lower wages than the white man can do. In the past the Imperial Government has redressed the balance and has looked after the interests of the natives. It is to the Great White Queen over the sea that the coloured people always turn their eyes, and to whom they are devoted. It is very important that, both in the Transvaal and the Orange River Colony, the Imperial Government should keep a strict watch over the treatment of the natives. The native question is peculiarly an Imperial question, and in the new territories especially it is our duty to see that the war shall have brought them better treatment. During the war native feeling has been strongly on our side. It has found open expression wherever the native has not been under the heel of his Boer master. It was only the great influence of Sir Godfrey Lagden which prevented the Basutos from coming to our assistance.

“ Certainly, the future prosperity and peace of South Africa depend upon whether the natives are contented or not. The natives are learning many things. In Cape Colony, for instance, they have two native newspapers, edited by native editors. They are also very good fighting men. The part they played in the Colonial wars has often been overlooked. If you encourage them to learn and allow them the rewards of their industry and perseverance, they will be good friends and firm allies. . . . Outside Cape Colony the future of the natives depends upon the action of the Imperial Government, for it is directly responsible for their welfare.”

Slave Traffic from the Soudan to Tripoli.

FROM time to time the Anti-Slavery Society has received fragments of information regarding the trans-Sahara slave trade which is known to be carried on from the Central Soudan, including Bornu, Wadai, and the neighbourhood of Lake Chad, to the northern coast, more especially the part lying between Tripoli and Alexandria. A few years ago we learnt that the caravans from Bornu to Tripoli &c., took fewer slaves than formerly, owing to English and French influence, and we have reason to believe that the presence of the French at Igli, to the South-East of Morocco has exercised a very considerable check on the slave trade in that district.

Less than two years ago we had a correspondence with the Italian Anti-Slavery Society regarding the traffic in negroes from Benghazi, Derna and other Turkish ports of La Tripolitaine, these people being imported from the Central Soudan to meet the demand for slaves from Turkey and the East. The following information, taken from the report of the Italian Society presented to the recent International Anti-Slavery Congress, is therefore of great interest for the light

which it throws on an obscure subject. England and France having practically stopped the import of slaves into Egypt, Algeria and Tunis, the trade is concentrated on the ports of Tripoli, and the position of Turkey (a signatory of the Brussels Act) in encouraging it is a very disgraceful and anomalous one.

REPORT OF THE ITALIAN ANTI-SLAVERY SOCIETY.

(Translation.)

"From the reports of our agents established in the Tripolitaine, we are able to declare that there is an improvement in respect of this horrible scourge which afflicts Africa. A missionary has not hesitated to write to us that, to compare the state of the slave trade in the year 1888 with the present time would be to compare night with day. At the beginning of the work the slave trade on the coast of Tripoli was widely and openly carried on, while to-day it has diminished and is pursued in the most secret manner. Our agent at Benghazi writes to us that before 1888 more than twenty sailing ships sailed each year from that town for Salonica, Smyrna and Constantinople, each carrying from 30 to 50 poor slaves, while other traders conveyed a great number by land into Egypt. However, the scourge is still very far from disappearing from Tripoli. Our agents annually rescue more than 100 negroes; but this figure is very small in comparison with the number of slaves whom the caravans take by stealth, to embark them on the coast.

ACTUAL STATE OF THE TRADE BY LAND AND SEA.

"The slave trade is carried on publicly in Bornu, Darfour, Wadai, Timbuctoo, Hir-Mangam, Rhat, and Ghadames. In order to bring the negroes to the coast, the caravans which carry slaves, after having crossed the Sahara desert, take, in the one case, the road which leads to Ghadames in the direction of the port of Tripoli, and in the other that which leads to Ogila-Gialu and Hufra in the direction of Benghazi. The women are married by the Cadi, according to the laws of the Koran, to the leaders of the caravans, and are thus brought openly from Ghadames to Tripoli, or to Morocco, and from Ogila-Gialu to Benghazi. But when once the caravans have reached the coast, the women are sold secretly by their masters, and the men, dressed in the fashion of the country, are brought gradually, and by different roads, into the maritime towns, where they are sold by stealth. At Ogila and at Ghadames, where the supervision of the consuls and of our agents is not possible, the slaves are also publicly sold to the Bedouins who live in the country districts of Tripoli, and who go there expressly to buy the men, whom they employ to sow their fields.

"Our Society has often taken up the maritime slave trade, calling the attention of the Government and of the other Anti-Slavery Societies thereto. We are glad to be able to state that, thanks to the supervision exercised by our agents, the embarkation of slaves at places where we had agencies has been rendered more difficult. But, as we have many times had occasion to show, the watchfulness of our agents is very often eluded by the trickery of the slave

merchants, who provide the poor negroes, before they are put on board, with letters of freedom which they have obtained for a paltry sum from the Turkish officials. The slaves always declare that they are free and in search of work, for their masters either lure them on by the hope of improving their fortunes, or frighten them by horrible lies. A missionary affirmed that he had heard from the lips of negroes that the Christians wanted them in order to put them into cauldrons of boiling water, and to extract a kind of poison from their bodies thus burned! It is by thus exciting hatred and terror against the whites that the traders succeed in preventing them from speaking, and in putting them on board vessels belonging even to regular Ottoman lines under the very eyes of our agents, in exact conformance with the Brussels Conference, by means of these letters of freedom.

"When one of our agents at Canea was warned by those at Tripoli that there were probably some slaves on board a certain ship, he was able to send some negroes to meet it, to whom the poor victims provided with letters of freedom made up their minds to speak, telling them that they were not free, and that they desired to return to their own country

"PRACTICAL MEANS OF SUPPRESSING SLAVERY.

"It may be remarked generally—and we think that all the Anti-Slavery Societies are in agreement on this point—that, in order to make a great advance towards the suppression of slavery, it would be necessary to compel Turkey to a better observance of the Brussels Act. We have only to think what the constitution of society in Turkey is, to be convinced that the Turks cannot but be supporters of slavery.

"The adhesion of this nation to the Brussels Conference can only be explained by the old adage as to putting a good face on a bad business (*faire bonne mine à mauvais jeu*). The majority of Pashas and Turkish officials, at least the most fanatical of them, fully understand this, and they consider it a duty to elude the laws of the Conference when they can.

"In this state of things it is not easy to indicate practical means of radically suppressing slavery in those countries which live under Turkish rule. Will not Turkey be shocked, indeed, by the proposals of our Congress? Will the European Powers themselves support us with a good will? However this may be, our Council would propose:—

"1st. To prohibit young negroes under age from being embarked under any consideration.

"2nd. To demand that the letters of freedom given to travelling negroes shall be legalised by some European Consulate.

"3rd. To grant to Consuls the power of verifying the marriages of which we spoke above (Slave Trade by Sea and Land) by rendering caravan leaders responsible for the disappearance of their women.

"4th. To punish Pashas and Turkish officials found guilty of violating the Brussels Act.

"5th. To insist that Turkey should prohibit the infamous traffic by a clear and unambiguous law, and that she should make it known especially to the caravans, that if, on their arrival, slaves are found, caravans and merchandise will be peremptorily confiscated.

"6th. That Europeans, and especially missionaries, shall be permitted to travel in the interior of Turkish countries.

"7th. That the Anti-Slavery Societies shall endeavour to provide for the needs of rescued slaves in institutions where they may learn agriculture and handicrafts, thus preventing vagabondage and other vices."

Treatment of Natives in Portuguese Africa.

THE Administration of Portugal in her African territories has ever been known to be ineffective and corrupt. It has indeed been said, that the slave trade is the only trade for which the Portuguese have shown a marked aptitude, for that Power does not attempt to develop her African possessions, and the traffic in labourers to the islands of San Thomé and Principe under the so-called Engagé system is practically slave trading.

In the province of Angola, on the West Coast, slave trading is said to flourish as actively and uninterruptedly as ever it did. We translate the following from a French paper, *Le Signal*, of October 3rd last, where, in an "extract from a missionary's letter," is given an account by a Mr. Cooper, a commercial explorer who has been travelling in Angola for four years:—

"Mr. Cooper gives us some harrowing details about the *organization of the slave trade* 250 miles from here. The Bo-Lubale, the Garenganze, and all the country between Lewanika and the ports of the Belgian Congo are drained by the negro expeditions from Bihé." (Bihé is far up country near the centre of the province.) "Mr. Cooper has met caravans with many thousands of slaves. Their route is strewn with skeletons; at most one fifteenth of the poor exiles arrive at Bihé. All this is done with the protection of the Portuguese Government; the route passes by five Portuguese forts; the slaves are sold at Bihé. All the officials possess them. They also buy their concubines there, for none of them are married. All agricultural operations are carried out by slaves; they form 50 per cent. of the blacks of Angola. This is not known in Europe. *Since Livingstone's time, nothing has changed in this unhappy country.* The blood of its children continues to cry out for vengeance! Where is the remedy? In the punishment which, let us hope, will not be long in falling on these infamous Portuguese."

M. Liénard, the missionary who reports this conversation, writes apparently from the ~~Lower~~ Zambesi district, though the precise locality is not stated. He adds:—

"This visit leaves me with a clearer idea of the immense size and wildness of the world in which we live. The maps make it appear a civilized world; this is wrong. For a white man it is always a desert, a land of weariness, of blood and of terrors. All the same, if an honest Government were established in the West, I believe that a waggon road from Mossamedes here would soon give us a new point of contact with

the world. As for the Portuguese, they have only one railway; it is a little over 13 miles long and goes at an average rate of about 3 miles an hour. This is an instance of the way in which everything is done in Angola—a country of slaves and of paper money."

Here are two examples, which we have lately come across, of the Portuguese handling of labour questions in their colonies.

In a recent number of the journal of the German "Evangelischer Afrika-Verein" there appears an account of an enactment dated November 9th, 1899, respecting Native Labour in the Portuguese Colonies. This Act, after declaring the necessity of labour on the part of all male natives of the colonies between the ages of 14 and 60, excepting those recognized as chiefs, and the power of the authorities to compel them to work, proceeds to lay down rules and regulations on the subject. Though these appear to guard against cruelty and illtreatment, and irregular and unfair contracts of service, they provide very clearly in several articles for compulsory labour, and the means of enforcing it.

The writer of the article remarks that the path upon which the Portuguese Government has entered in this Order is most inadequate—to use no stronger expression—and will not bring about the desired result, for by a labour law it will never be possible to compel the natives to labour. In this enactment there is no attraction held out to the natives which shall make labour seem desirable; "in the eyes of the natives this Order must appear simply as an attempt to reduce them to an hitherto unknown kind of slavery." In the middle of the last century a decree was passed by the Portuguese Minister respecting the Indians in Brazil not unlike the Act here noticed. It began by declaring all Indians to be exempt from any form of slavery, and went on to lay down rules for compelling all Indians between 13 and 60 to serve the colonists during 6 months of the year for hire, or pay a yearly tithe to the Government, and appointed a white "director" in every village, who was to be paid by the Indians. "The aim of both these enactments," says the writer "is not to benefit the natives but to legally exploit them in the interests either of the colonists and their Government or of the white planters."

The journal of the Scottish Mission in British Central Africa has within the last few months given a deplorable account of the country known as Anguruland which, was by the treaty of 1890 recognized as being within the Portuguese sphere of influence in Central and East Africa. It seems to have been first discovered by Consul O'Neill in his journey from Mozambique to Lake Shirwa in Central Africa in 1883, and in 1898 three native stations were opened from the Mission at Blantyre, when there was a good prospect of a fine country being opened up to free labour. "But," says the writer in *Life and Work*,

"This fair prospect has since last year been doomed. Portuguese occupation began, and the fatal blight that always follows that flag has fallen on the land and its people. The country to all intents and purposes is closed again, and a barrier has been raised which practically forbids all free communication between Portuguese Anguruland and the British Protectorate of Central Africa. Portuguese methods

have gone in their usual way and have produced their usual result disastrous to the country and its people."

The Portuguese authorities neglected the possibilities of the Anguru country until British enterprise began to take it up, when they handed over the administration to a commercial company called the *Companha da Zambezia*, which, instead of opening the district to legitimate trade, and using the abundant free labour which was at hand for its development, neglected the country and exported the labourers.

"With the soil they could do nothing, they had not the enterprise, so they seized hold of the labour of the people, not for the development of their own territory, but for exportation. To a firm in the Protectorate here the *Companha da Zambezia* granted a monopoly of the labour of the country. Thousands of Anguru and Angoni were brought down to the Protectorate and elsewhere and hired out to such of the commercial firms as cared to employ them. Many are being sent to the Portuguese territory at Chiromo, others to the Lower Zambezi to work on the sugar plantations. Thus the labour of the country in great part—its wealth, its energy—the life of its people—are all being depleted and, for several months of the year, drafted away from the soil they live on and which they were born to cultivate, to be utilised in other interests which have no concern with them or their country."

The firm referred to in the British Protectorate has recently been prosecuted under the "Queen's Regulations" for improper treatment of these Anguru labourers thus imported, and the accused were found guilty on three counts. This is said to be an unique case of its kind in the British Central Africa Protectorate, where native employés are usually treated with care and fairness.

In Portuguese Angoniland also, between the rivers Shiré and Zambesi, the country is said to be in a state of ferment owing to the action of the authorities in seizing a number of old chiefs of the Angoni tribe for deportation to the coast; these chiefs are said all to have died on their way to Tete. In consequence of the disturbances, the inhabitants are reported to be flocking to the borders of British Central Africa for protection. "Nothing," it is added, "could be more suicidal to Portuguese interests than such administrative policy."

Pemba.

FRIENDS' INDUSTRIAL MISSION.

WE take the following report of the proceedings at a recent meeting of the Pemba Mission Committee in London, from *The Friend* of November 9th:—

ANTI-SLAVERY.

E. W. Brooks and W. S. Clark, on behalf of the Pemba Committee, stated that the financial position of the mission causes considerable anxiety. The Committee is desirous to proceed with the building of a new house in Chaki-Chaki, where a suitable and healthy site has been obtained. This house has been needed for two years past, but its construction has been deferred for want of funds. It is felt,

however, that it cannot be longer delayed, in view of the return shortly of Herbert and Celia Armitage. Of the £300 needed, members of the Anti-Slavery Committee themselves have contributed £175, and about £30 more is in hand for the same purpose, leaving about £100 still to be found. But the general fund of the mission is overdrawn, and the subscriptions asked for by the last Yearly Meeting are coming in slowly.

H. S. Newman thought we might be encouraged in our Anti-slavery work by two fresh developments. In the first place the appointment of Sir Charles Eliot as Consul-General of Zanzibar is likely to be distinctly helpful, as it is hoped he may be in sympathy with the object of our mission. Secondly, American friends are showing a growing interest in the work in East Africa through the advocacy of Willis Hotchkiss, who is expecting shortly to return to Africa with reinforcements. They are hoping to establish a strong industrial mission on the Uganda Railway, near Lake Victoria Nyanza.

Mr. and Miss Armitage, the missionaries above named, have during October and November been delivering lectures on over fifty occasions in different parts of the country on their work among the slaves in the Island of Pemba, and in every case they have prominently called attention to the evils of slavery in the British Protectorate. These addresses being illustrated by limelight views were eminently adapted to raise a popular interest in the subject of that remote island, the photographs shown being in every case, we believe, taken by Mr. Armitage himself. The secretary of the Anti-Slavery Society had the pleasure of presiding at one of these evening meetings held at Hastings in November. Mr. Armitage gave an encouraging account of the working of the Mission Plantation of "Banani," where about 240 freed people are now living, and of the teaching of the young slave boys and girls in which he and his sister are more immediately concerned. While speaking strongly of the improvement effected in the condition of the Pemba slaves since English officials and English missionaries have been resident in the island, Mr. Armitage pointed out from personal knowledge that the claim made on behalf of the late Government in recent electioneering leaflets which have been widely distributed, that they have *fully carried out* their promise to abolish the legal status of Slavery in Zanzibar and Pemba cannot be sustained. Many thousands of people still remain in slavery in the islands. He considers that the provision by which compensation is awarded to the owners is the most serious obstacle in the way of the slaves obtaining their freedom, for the Zanzibar Government exchequer is not equal to bearing the strain of a large and general demand.

It is very plain that the presence of these missionaries on the islands has been of the greatest importance in encouraging and helping the slave people to go through the necessary formalities of presenting themselves at the Court and applying for their freedom, and it is certain that had they not been there, the number of persons freed would have been very much less than it has actually been.

Mr. and Miss Armitage have now left England to return to their work in East Africa.

The following editorial remarks suggested by one of Mr. and Miss Armitage's latest meetings held at Nottingham under the presidency of Mr. Thomas Bayley, M.P., appeared in the *Nottingham Daily Express* of December 1st:—

It is to our discredit as a freedom-loving nation that slavery in any shape or form should flourish under the British flag. But such is the case in Zanzibar and Pemba. In a speech delivered in Nottingham last night Mr. T. Bayley, M.P., showed how the legal status of slavery in East Africa is acknowledged by British officials. If the public could only realise the facts of the case, they would not be so apathetic as they are at present. We know the excuse put forward when the subject is raised in the House of Commons. We are told that we must administer the law according to Mohammedan traditions, and that we must not go beyond public opinion in Mohammedan countries. This is a humiliating attitude for a great Imperial Power to take up. When so vital a principle is concerned, we do not care a straw for the feelings of the Mohammedan. But is this Mohammedan bogey the real obstacle in the way? Mr. Bayley does not hesitate to say that the real reason for continuing the system of slavery is that a lot of money is made out of it. Whatever may be the reason, it is disgraceful that slavery should exist under the folds of the Union Jack, and the sooner this stain upon the flag is wiped out the better. Mr. Bayley keeps hammering away at the subject with admirable persistency, and he will not relax his efforts until he has succeeded in obtaining the total abolition of slavery in East Africa.

SIR CHARLES ELIOT.

THE appointment of Sir Charles N. E. Eliot, K.C.M.G., C.B., as Her Majesty's Agent and Consul-General at Zanzibar in succession to Sir Arthur Hardinge has been announced. Sir Charles Eliot was a brilliant Oxford scholar, and has a remarkable facility for acquiring languages. He has been in the British Embassies at St. Petersburg, at Tangier, at Constantinople, Sofia, Belgrade, and at Washington, and last year he acted as British High Commissioner in Samoa.

The new Consul-General has already started for Zanzibar, and it is hoped that his appointment will prove satisfactory to those who desire to see the disappearance of slavery in the Sultanate.

Freed Women Slaves in Morocco.

PROPOSED HOME AT TANGIER.

Slaves are frequently freed in Morocco, when, through old age or sickness, they are of no further use to their masters, and they have to get their living by begging, and find shelter where they can. The Moors will give them bread out of charity, and occasionally a corner to shelter in. Some, however, are old and blind, and quite incapacitated from looking after themselves.

Mrs. Brooks, a lady who resides at Tangier, (who is the daughter of Sir John Drummond Hay, for many years British Minister to Morocco) has been anxious to provide some place where the women who cannot work may be taken care of.

The last six months about fifteen of them have been assisted by a sort of out-of-door relief which has been sufficient to keep them from begging, and it is now proposed that a Home should be started at Tangier under the management of a Committee of ladies. The cost of rent, food and clothing for about twenty-five freed slaves, including the salary of a native woman to reside in the Home and look after it, is estimated to amount to about £130 per annum.

Residents in Tangier being so few, and there being already so many demands on them on behalf of destitute Christians as well as on behalf of the poor natives, it is feared that it would be impossible to start a fund in that town (the money for the out-of-door relief above referred to comes from England). Although it is not strictly assisting the Anti-Slavery cause, an appeal is consequently made to the friends of that cause in England on behalf of these poor slave women, who would at all events never have come to such a state of destitution if they had not been slaves.

Of the fifteen women above mentioned several are nearly or quite blind, one is consumptive, another was the slave of the Basha of Tangier who died last summer. She was caught pilfering, was beaten till she was crippled and then given her freedom. The rest are all sad cases.

Several promises of assistance have already been received, and a list of names will be published in the next *Reporter*.

Donations or subscriptions may be sent (by permission of the Committee), to HENRY GURNEY, Nutwood, Reigate or to TRAVERS BUXTON, Secretary, British and Foreign Anti-Slavery Society, 55, New Broad Street, E.C.

Slave-Trading in Persia.

A correspondent in Persia writes to inform the Society that negro slaves are imported into that country from the Turkish city of Bagdad. He has had an interview with two chiefs of trading caravans who informed him that they had some time ago received from a certain trader in Bagdad six young negroes for transport to Persia, "destined for one of the high Persian authorities." Our correspondent sends us a certificate given him by these chiefs, written in Persian characters and bearing their seal, to the effect that this man—whose name is given—buys and sells negro boys and girls. They also stated that the import of negroes was going on freely at Bagdad. Our informant has been endeavouring to get corroborative evidence of these facts, both from persons in Bagdad and from caravans bringing goods to the Persian capital, as the statements are as yet not sufficiently definite to found any formal complaint upon them, but he has every reason to believe the allegations of the caravan chiefs, who have nothing to gain by making such statements.

Madagascar.

ON the return of the Governor, General Gallieni, to the island, on the afternoon of the 28th August last, he received a great welcome from thousands of people. The General made a speech, in the course of which about sixty native leaders of rebellion against France, who had three years ago been banished to Réunion, were publicly given their liberty. At the close of his speech the Governor announced his intention to abolish the system of forced labour which is now binding on the Malagasy; he commended their diligence in the work of road-making, and stated that, after three or four months, if the Malagasy would willingly engage to work in the public workshops or with the Colonists, labour would be free. The announcement was received with the greatest enthusiasm by the crowds present, and this is not to be wondered at, for it is stated that the *Corvée* must have cost some thousands of lives.

A missionary, the Rev. F. W. Dennis, thus describes the system in the *Chronicle* of the London Missionary Society:—

"Forced labour, as carried on here, is a not very distant relative of slavery Each Malagasy (of course, excepting women and children) must do every year thirty days' work upon the roads, for which there is no recompense. Three classes of individuals escape this—the rich, the poor, and the clever. The rich by paying nine dollars, the poor by becoming the servant of an European, and the clever by passing an examination for the post of teacher. If there are any who think that all the natives will come under one or other of these three heads, I can only give him a pressing invitation to come and see, Nor perhaps, does the thirty days' labour seem excessively tyrannical. It is not on paper. But it quickly becomes so in its abuse. In my short experience I could give case after case where men who possess letters of exemption, or who have already done their thirty days, have been called out by some petty native governor. Those at home can scarcely realise what this means to their work, and ours, in Madagascar. Our evangelists, our pastors, our teachers (with some exceptions amongst the latter), must all do their "forced labour" upon the roads; and when an urgent call for men comes, it is quite within the range of probability that they must do it a second time. Thus it will be seen how closely this touches our work, and with what impatience we wait for the General to make good his word."

In a debate in the French Chamber on November 30th, General Gallieni's Madagascar policy was vigorously defended by M. Decrais, the Colonial Minister. Most of the charges against the officials were stated to be unfounded, but it was allowed to be true that 23 natives had died in prison of suffocation, and a local official was being prosecuted for neglect of duty. A week later a second sitting of the Chamber was given to the same subject, when a motion for a Parliamentary inquiry having been rejected, the following resolution was adopted:—"The Chamber, faithful to the traditions of France, counts upon the Government to repress all acts of slavery and cruelty which may have been or might be committed in certain colonial territories."

Resolutions of the Paris Anti-Slavery Congress.

WE have now received the full printed report of the proceedings of the International Anti-Slavery Congress, held in August, of which we gave some account in our last issue.

There was no formal body of Resolutions drawn up together and submitted to the Congress at one time, but certain resolutions (*voeux*) were formulated by speakers on different subjects, put to the meeting by the President, and adopted. These we find from the report to have been the following :—

Three resolutions presented by the Countess Ledochowska, relative to the Missionary-Aid Society of St. Pierre Claver, as a powerful means of abolishing slavery.

A resolution presented by Monsignor Le Roy at the close of a paper on legislation for Natives :—

“The International Anti-Slavery Congress, considering that certain practices are clearly adverse to the progress of the colonies as well as to the liberty of the natives, urges that they should be officially prohibited by the European governments throughout their possessions. These are invited to take all measures that lie in their power to check cannibalism, human sacrifices, infanticide, the ordeal by poison, and poisoning. With respect to women, the Congress urges : (1) That no woman shall be given in marriage before she comes to marriageable age, and without her consent ; (2) That when the dowry (*i.e.*, the sum of money given by the husband to the wife's relatives) is once paid, it shall not be possible for a wife to be taken away from her husband ; (3) That the marriage may be inscribed on an official register, recognised and protected by the law.”

When this resolution was adopted, the President remarked that the question was not one only for the French government, which had already given assurances of its goodwill, but also for all governments who have an interest in repressing so scandalous an abuse.

At the close of M. Lamba's address on Slavery in Egypt, Prince Cassano asked permission to propose the following resolution, which was adopted by the meeting :—

“The Congress, highly approving of the measures taken by the Egyptian Government, expresses the desire that similar steps may be taken in the other countries of Africa which are not subject to European legislation.”

In reference to the report of the Italian Anti-Slavery Society and the export of slaves from the coast of Tripoli who are provided with spurious freedom papers and passed off as free travellers* the Secretary of the Society formulated the following resolution, which was adopted.

“To demand that the *lettres d'affranchissement* given to travelling negroes shall be legalised by some European consulate.”

* See page 160.

M. Luis Sorela, a Spanish delegate, proposed resolutions as to the formation of an International League of the Anti-Slavery Societies, which, while retaining their independent organisation, should nominate a permanent committee to meet in Paris at least once a year, but these were not definitely put to, or adopted by, the Congress. The proposal of Mr. Henry Gurney as to urging the French Minister at Tangier to take up the question of abolishing the public slave markets in Morocco was emphasised by the President, but does not appear to have been actually put as a resolution to the meeting.

Abraham Lincoln.

MR. CHOATE'S LECTURE AT EDINBURGH.

THE striking lecture of the American Ambassador on Abraham Lincoln which was delivered on November 13th last in Edinburgh, with Lord Rosebery as chairman, has so much to do with the slavery struggle in the United States, and Lincoln's name is so closely connected with that splendid chapter of anti-slavery history, that we reproduce here, by permission, from *The Times* several extracts from Mr. Choate's address:—

THE SLAVERY QUESTION.

After sketching the growth of the slave system and the struggles which arose out of it, the speaker said that the conscience of the North was slow to rise against it, though bitter controversies from time to time took place. The Southern leaders threatened disunion if their demands were not complied with. To save the Union, compromise after compromise was made; but each one in the end was broken. The Missouri Compromise, made in 1820 upon the occasion of the admission of Missouri into the Union as a slave State—whereby, in consideration of such admission, slavery was for ever excluded from the North-West Territory—was ruthlessly repealed in 1854 by a Congress elected in the interests of the slave power, the intent being to force slavery into that vast territory which had so long been dedicated to freedom. This challenge at last aroused the slumbering conscience and passion of the North, and led to the formation of the Republican Party for the avowed purpose of preventing, by constitutional methods, the further extension of slavery. In its first campaign in 1856, though it failed to elect its candidates, it received a surprising vote and carried many of the States. From the outset Lincoln was one of the most active and effective leaders and speakers of the new party; and the great debates between Lincoln and Douglass in 1858, as the respective champions of the restriction and extension of slavery, attracted the attention of the whole country. Lincoln's powerful arguments carried conviction everywhere. He foresaw with unerring vision that the conflict was inevitable and irrepressible—that one or the other, the right or the wrong, freedom or slavery, must ultimately prevail, and wholly prevail, throughout the country; and this was the principle that carried the war, once begun, to a finish. One sentence of his was immortal—"Under the operation of the policy of compromise, the slavery agitation has not only not ceased, but has constantly augmented. In my opinion it will not cease until a crisis shall have been reached and passed. 'A house divided against itself cannot stand.' I believe

this Government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved. I do not expect the house to fall—but I do expect it will cease to be divided. It will become all one thing or all the other—either the opponents of slavery will arrest the further spread of it and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction, or its advocates will push it forward till it shall become alike lawful in all the States, old as well as new, North as well as South.” During the entire decade from 1850 to 1860 the agitation of the slavery question was at the boiling point, and events which have become historic continually indicated the near approach of the overwhelming storm.

LINCOLN BECOMES PRESIDENT.

And now, at the age of 51, this child of the wilderness, this farm labourer, rail-splitter, flat-boatman—this surveyor, lawyer, orator, statesman, and patriot—found himself elected by the great party which was pledged to prevent at all hazards the further extension of slavery, as the Chief Magistrate of the Republic, bound to carry out that purpose, to be the leader and ruler of the nation in its most trying hour.

THE CIVIL WAR.

Never was a new ruler in a more desperate plight than Lincoln when he entered office on March 4th, 1861, four months after his election, and took his oath to support the Constitution and the Union. The intervening time had been busily employed by the Southern States in carrying out their threat of disunion in the event of his election. As soon as that fact was ascertained, seven of them had seceded and had seized upon the forts, arsenals, navy yards, and other public property of the United States within their boundaries, and were making every preparation for war. Lincoln found himself, by the Constitution, Commander-in-Chief of the Army and Navy of the United States, but with only a remnant of either at hand. Each was to be created on a great scale out of the unknown resources of a nation untried in war. It was probable that neither side actually realized that war was inevitable, and that the other was determined to fight, until the assault on Fort Sumter presented the South as the first aggressor and roused the North to use every possible resource to maintain the Government and the imperilled Union, and to vindicate the supremacy of the flag over every inch of the territory of the United States. Now, by the acts of the seceding States the issue of the election—to secure or prevent the extension of slavery—stood transformed into a struggle to preserve or to destroy the Union. They would not follow that contest. History had recorded how Lincoln bore himself during those four frightful years; that he was the real President, the responsible and actual head of the Government through it all; that he listened to all advice, heard all parties, and then, always realizing his responsibility to God and the nation, decided every great executive question for himself. He was true as steel to his Generals, but had frequent occasion to change them, as he found them inadequate. This serious and painful duty rested wholly on him, and was perhaps his most important function as Commander-in-Chief; but when, at last, he recognized in General Grant the master of the situation, the man who could and would bring the war to a triumphant end, he gave it all over to him and upheld him with all his might.

EMANCIPATION.

The Emancipation Proclamation with which Mr. Lincoln delighted the country and the world on January 1, 1863, would doubtless secure for him a foremost place in history among the philanthropists and benefactors of the race, as it rescued from

hopeless and degrading slavery so many millions of his fellow beings described in the law and existing in fact as "chattels-personal, in the hands of their owners and possessors, to all intents, constructions and purposes whatsoever." Lincoln had been always heart and soul opposed to slavery. In Congress he brought in a Bill for gradual abolition in the district of Columbia, with compensation to the owners—for until they raised treasonable hands against the life of the nation, he always maintained that the property of the slaveholders, into which they had come by two centuries of descent, without fault on their part, ought not to be taken away from them without just compensation. He used to say that, one way or another, he had voted 42 times for the Wilmot proviso, which Mr. Wilmot of Pennsylvania moved as an addition to every Bill which affected United States territory—"That neither slavery nor involuntary servitude shall ever exist in any part of the said territory"—and it is evident that his condemnation of the system, on moral grounds as a crime against the human race, and on political grounds as a cancer that was sapping the vitals of the nation and must master its whole being or be itself extirpated, grew steadily upon him until it culminated in his great speeches in the Illinois debate. In his first inaugural address, when as yet not a drop of precious blood had been shed, while he held out to them the olive branch in one hand, in the other he presented the guarantees of the Constitution, and, after reciting the emphatic resolution of the Convention that nominated him, that the maintenance inviolate of the "rights of the States, and especially the right of each State to order and control its own domestic institutions according to its own judgment exclusively, is essential to that balance of power on which the perfection and endurance of our political fabric depend," he reiterated this sentiment and declared with no mental reservation, "that all the protection which consistently with the Constitution and the laws can be given will be cheerfully given to all the States when lawfully demanded for whatever cause—as cheerfully to one section as to another." As he said, "Events control me; I cannot control events," and as the dreadful war progressed, and became more deadly and dangerous, the unalterable conviction was forced upon him that, in order that the frightful sacrifice of life and treasure on both sides might not be all in vain, it had become his duty as Commander-in-Chief of the Army, as a necessary war measure, to strike a blow at the rebellion which, all others failing, would inevitably lead to its annihilation by annihilating the very thing for which it was contending. In the other great steps of the Government, which led to the triumphant prosecution of the war, he necessarily shared the responsibility and the credit with the great statesmen who stayed up his hands in his Cabinet—with Seward, Chase, and Stanton and the rest, and with his generals and admirals, his soldiers and sailors—but this great act was absolutely his own. The conception and execution were exclusively his. He laid it before his Cabinet as a measure on which his mind was made up and could not be changed, asking them only for suggestions as to details. He chose the time and the circumstances under which the Emancipation should be proclaimed, and when it should take effect. It came not an hour too soon; but public opinion in the North would not have sustained it earlier. On foreign nations the influence of the proclamation and of the victories which followed it was of great importance. In those days, when there was no cable, it was not easy for foreign observers to appreciate what was really going on; they could not see clearly the true state of affairs, as in the last year of the 19th century we had been able, by our new electric vision, to watch every event at the antipodes and observe its effect. The rebels' emissaries, sent over to solicit intervention, spared no pains to impress upon the minds of public and private men and upon the Press their own

views of the character of the contest. The prospects of Confederacy were always better abroad than at home. The stock markets of the world gambled upon its chances, and its bonds at one time were in high favour.

. Lincoln led public opinion, but did not march so far in advance of it as to fail of its effective support in every great emergency. He lived to see his work endorsed by an overwhelming majority of his countrymen. In his second inaugural address, pronounced just 40 days before his death, there was a single passage which well displayed his indomitable will and at the same time his deep religious feeling, his sublime charity to the enemies of his country and his broad and catholic humanity. The 40 days of life that remained to him were crowded with great historic events. He lived to see his proclamation of Emancipation embodied in an amendment of the Constitution, adopted by Congress, and submitted to the States for ratification. The mighty scourge of war speedily passed away, for it was given him to witness the surrender of the rebel army and the fall of their capital, and the starry flag that he loved waving in triumph over the national soil. When he died by the madman's hand in the supreme hour of victory, the vanquished lost their best friend and the human race one of its noblest examples; and all the friends of freedom and justice, in whose cause he lived and died, joined hands as mourners at his grave.

Native Views of Slavery.

IN the December number of *Central Africa*, the Rev. H. Barnes, of the Universities' Mission to Central Africa, writes as follows from Likoma (the diocese of the late Bishop Chauncy Maples on Lake Nyasa):—

“With regard to slavery, you must remember that here in Africa, the outside irresistible power of civilised Europe is compelling a lower race to take at once the great leap which we ourselves, unassisted by a higher civilisation, only took after 1,800 years of Christianity.

“We may compel them by force to give up slave-dealing as an open practice, but we cannot get into their minds and compel even native priests and deacons and catechists to regard slave dealing and holding as the hideously un-Christian act which we have learnt to consider it. You may compel outward conformity, but you cannot compel inward growth. A mild domestic slavery is an institution everywhere, and I confess I cannot see that it will be uprooted for a very long time. I am constantly having to hear and decide cases—lawsuits—which at their roots involve this notion of property in persons. Of course, the discreet native keeps it in the background because he knows the *Mzungu* has funny ideas about the matter, but really it underlines the whole social state here. I don't know what the marriage customs and laws would be without it. To really cut property in persons out of native society without putting something else in its place would be to bring the whole fabric about your ears in ruins.

“There is probably still some selling of slaves to traders, who take them to the coast, but that is not in accordance with native sentiment. I don't suppose many outside natives would hesitate to do so from any feelings of humanity, but everyone would make a sacrifice to save himself or his relations from such a fate.

Corresponding Member.

A new corresponding member of the Society has been elected in the person of Monsieur G. Bonet Maury of Paris, a French Protestant professor, who is deeply interested in the question of slavery, and has recently written an important article on the Anti-Slavery movement in France in the *Revue des Deux Mondes*. This article was reviewed in our last number by the Honorary Secretary.

THE NEW SUPERINTENDENT OF AFRICAN PROTECTORATES.

We reported in our issue for June-July the information given by Mr. Brodrick in the House of Commons as to the creation of the office of Superintendent of African Protectorates under the Foreign Office, which include Somaliland, East Africa, Uganda, Zanzibar, and British Central Africa. Sir Clement Lloyd Hill, K.C.M.G., of the Foreign Office, has been appointed to this post, and is at present in East Africa. We learn from the *Zanzibar Gazette*, that Sir Clement Hill reached Zanzibar on September 28th, and having visited and inspected various Government departments, he left for Pemba. On October 10th he left the coast by train for Uganda, where it was understood that his tour of inspection would last some six weeks, after which he was to return to Mombasa and visit other parts of the East Africa Protectorate.

Sir Clement Hill was Secretary to the late Sir Bartle Frere's Special Mission to the Sultans of Zanzibar and Muscat in 1873, and acted as a member of the Commissions of 1881 and 1891 for the revision of the Slave Trade Instructions.

ANTI-SLAVERY CONGRESS AT VIENNA.

(THROUGH REUTER'S AGENCY.)

THE Austrian Anti-Slavery Congress held its final sitting on November 22nd, the Archduchess Maria-Josefa and the Archduchess Maria Theresa, patrons of the Congress, being present. Several resolutions were adopted in favour of supporting the African missions.

The Congress expressed the hope that the colonising Powers would succeed in their fight against the slavery at present existing in Africa.

Review.

ELIZABETH PEASE NICHOL.

BY ANNA M. STODDART.*

THE subject of this biography was from her very birth closely associated with the movement against slavery, and was a firm friend of the ANTI-SLAVERY SOCIETY up to her death in 1897. Her life therefore claims a notice in these pages.

Mrs. Nichol, who was the daughter of Mr. Joseph Pease, of Feethams, Darlington, was born in the year 1807, famous in anti-slavery annals for the passing of the Act of Parliament against the Slave Trade, and "at every stage of the march," the authoress tells us, "she was to be found in the foremost ranks."

Elizabeth Pease was brought up in an atmosphere of high aims, and of noble effort for every cause which had as its end the righting of wrongs, the deliverance of the oppressed and the moral and social uplifting of men. Her father, Joseph Pease, was an active and broad-spirited member of the Society of Friends, who was well known to his generation as the "Friend of India," from his earnest advocacy of the interests of the natives of the great dependency, and the important part which he took in procuring the Act of 1843 which abolished the status of slavery throughout the Indian Empire. Mr. Pease was a friend and follower of Thomas Clarkson, with whom in his old age he was in constant communication, and his character was thus described by his daughter :—

"He had an instinctive abhorrence of tyranny and oppression in every shape, whether displayed towards an individual or a race. The abolition of slavery was always an object near to his heart, and when a very young man he was a helper in the movement headed by Thomas Clarkson and William Wilberforce."

The days of Elizabeth Pease's girlhood were momentous in the history of abolition ; men connected with the anti-slavery question were constant guests at her father's house, and in 1824 she heard Wilberforce's last speech at the Freemasons' Hall, so that it is little wonder that her energies were enlisted in this cause. In 1833 slavery was abolished in the British dominions, but the apprenticeship system lasted until 1838. During this interval the opponents of slavery worked hard to make the abolition real, and stimulated by the zeal of William Lloyd Garrison and George Thompson, Elizabeth Pease organised in 1836 a Women's Abolition Society of which she was one of the secretaries. In this capacity she penned a reply to the Appeal to the women of Great Britain from the Women's Society in the United States, to the following effect :—

"We abhor slavery in every shape, and oppression under every form ; and we are one with you in heart and in hope, in principle and in purpose, to effect

*London: J. M. Dent and Co.

its extinction wherever it exists. . . . Truth and humanity, reason and revelation, are on your side. Your cause must therefore eventually triumph. We would encourage you to persevere with unremitting energy in the use of all Christian efforts, until the meridian splendour of that glorious day which shall witness the last link to be broken which binds the slave—until all the odious distinctions founded on colour shall be buried in oblivion, and the injured sons of Africa in your land restored to the full enjoyment of all the rights and privileges of humanity. . . .”

In 1833 Miss Pease began her friendship with the great American abolitionist, Garrison, which lasted throughout his life. In her labours with her father for the cause of “Justice to India,” she made the acquaintance of W. E. Forster, afterwards the well-known statesman, with whom also a long friendship was begun, and who, writing in 1839 playfully suggested for her an escutcheon representing a lady “spurning a tiger with her feet and supporting with her hand a poor trembling Hindoo,” which should bear the motto *Elizabetha tigrorum Expulsor!*

Other friendships which she made with well known benefactors of their kind were those of Wendell Phillips and his wife, Henry C. Wright, and Harriet Martineau. Mrs. Phillips wrote to her in 1840 from Switzerland:

“When I think of you, I long for summer and London; I tell Wendell often, Elizabeth Pease is the best thing I have seen since I left home. Now, is not that something of a compliment when the rich beauties of Nature in its glaciers, rivers, mountains have been before me, and Art, with all her treasures, has laid them at my feet! But an honest man is the noblest work of God, they say, so it is accounted for.”

The Anti-Slavery Convention took place in June, 1840. Mr. Pease attended as one of the delegates from Darlington, and his wife and daughter accompanied him to the conference; in Haydon's picture of the Convention, now in the National Portrait Gallery, the portrait of Elizabeth Pease will be found among a group of ladies. The incident of the exclusion of the American lady delegates, among whom were Lucretia Mott, Abby Kelly, Harriet Martineau and others, who were joined in the gallery by William Lloyd Garrison as a protest, leads Miss Stoddart to make the ironical comment that the rise of the women's franchise movement may be dated to this discourteous refusal on the part of the Anti-Slavery Society to give women their rightful place.

Elizabeth Pease had the pen of a ready writer, and she used it to good purpose. Just before the Convention she wrote a pamphlet calling attention to the unfortunate refusal of American Quakers to recognize any community with their coloured brethren. This prejudice was not confined to one sect, but it was thought to be specially inconsistent with the principles of the Society of Friends. This pamphlet drew down upon its writer much ill-feeling, and some condemnation from Friends in England as well as America,

but she was supported by the sympathy of such leaders as Garrison, Joseph Sturge and Harriet Martineau.

Elizabeth Pease did not restrict her interests to one cause only, but took an active part in many social reforms. She wrote a series of rousing letters to the *Durham Chronicle* in 1841 on the misery and suffering caused among the poor by the Corn Laws. The Chartist movement had her sympathy, and the constitutional movement of 1848, while she was an enthusiastic advocate of peace and non-resistance. She was in London during the Exhibition of 1851, when she met American friends and received news of abolition from the States, where the "underground railroad" movement for the rescue of slaves aroused deep interest and excitement.

About this time Miss Pease first met Mazzini, to whom she expressed her sympathy with Italian aspirations, but deprecated war. Mazzini replied: "Let us have one fight for freedom first, and then you shall hold your Congress at Rome." A year or two later, after her marriage with Professor John Nichol of Glasgow, she met Kossuth, who paid a memorable visit to her house, her husband being an ardent advocate for the liberation of oppressed peoples, and a friend and counsellor of their leaders.

Mrs. Nichol became a widow in 1859, and for the rest of her life her home was in Edinburgh, where she lived at Huntly Lodge for 37 years. Here she led a life filled with many interests and much hospitality. She was chosen a member of the first School Board for Edinburgh, under Mr. Forster's Act of 1870, and among many other subjects which occupied her later years were the Irish Home Rule cause, the Anti-Vivisection crusade and the succour of the victims of Turkish misrule. She never lost her interest in the Anti-Slavery struggle.

Miss Stoddart fitly closes her story of the noble life of this active-minded, devoted woman with an interesting sketch of her last days. To the end of her long life she maintained unimpaired her interest in the great efforts for the good of mankind which she had served so ably and well. At her death, Francis Garrison, son of the Abolitionist, wrote:—

"I can only think of her great soul to-night as rejoicing in its emancipation. I am picturing to myself the acclaim with which she has been welcomed by the great host of those with whom she laboured in so many good and righteous causes during her long and beautiful life."



